

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## Ivaraku jUcinadi-SankarAbharaNaM

In the kRti 'Ivaraku jUcinadi' – rAga SankarAbharaNaM, SrI tyAgarAja  
pleads with Lord not to delay His grace.

P Ivaraku jUcinadi cAladA inkan(A) rItiyA

A pAvanamu sEyu Saktik(a)Nagani  
pApamu kaladA kari varada nann(Ivaraku)

C1 SrI SaraN(A)Sug(A)Sana Sayana  
par(E)Sa nI pada kuSESay(A)rcanam  
nE jEyaka durAsacE bhava pASa  
baddhuDai gAsi tALani nann(Ivaraku)

C2 para lOka bhaya virahitulaina  
narulu nAdupai mari(y)asUyala  
paracina bAdhalu taramu gAka nI  
caraNa yugamulanu SaraN(o)ndina nann(Ivaraku)

C3 nAg(A)Sana sadA gamana ghRNA  
sAgara ninu vinA(y)evanu  
nIvE gati(y)ani vE-vEga moralan(i)Du  
tyAgarAjuni <sup>1</sup>rAga rahita (Ivaraku)

Gist

O Bestower of Boons on gajEndra! O Abode of lakshmi! O Lord reclining  
on SEsha! O Foremost Lord! O Lord who always proceeds on garuDa! O Ocean of  
Mercy! O Lord bereft of attachment!

Is watching me so far not enough? Should You adopt the same attitude  
further also?

Is there any sin which could not be quelled by Your purifying might?

Instead of worshipping Your Lotus Feet, impelled by evil desires, having been caught in the noose of Worldly Existence, I am unable to bear the distress; You are watching me yet.

Being unable to withstand the troubles caused again by those, bereft of fear of future World, out of jealousy towards me, I have sought Your holy feet as refuge; You are watching me yet.

Isn't it enough watching this tyAgarAja who has made appeals very quickly that there is none other than You and You alone are refuge?

#### Word-by-word Meaning

P Is watching (jUcinadi) me so far (Ivaraku) not enough (cAladA)? Should You adopt the same (A) attitude (rItiyA) further also (inkanu) (inkanA)?

A Is there (kaladA) any sin (pApamu) which could not be quelled (aNagani) (literally subdued) by Your purifying (pAvanamu sEyu) might (Saktiki) (SaktikaNagani)?

O Bestower of Boons (varada) on gajEndra – elephant (kari)! Is watching me (nannu) so far not enough? Should You adopt the same attitude further also?

C1 O Abode (SaraNa) of lakshmi (SrI)! O Lord reclining (Sayana) on SEsha – the eater (aSana) of air (ASuga) (SaraNASugASana)! O Foremost (para) Lord (ISa) (parESa)!

Is it not enough so far watching me (nannu), who (nE) (literally me) - instead of worshipping (arcanamu jEyaka) Your (nI) Lotus (kuSESaya) (kuSESayArcanamu) Feet (pada),

impelled by evil desires (durAsacE), having been caught (baddhuDai) (literally bound) in the noose (pAsa) of Worldly Existence (bhava), is unable to bear (tALani) the distress (gAsi)?

Should You adopt the same attitude further also?

C2 Is it not enough so far watching me (nannu), who – being unable to withstand (taramu gAka) the troubles (bAdhalu) caused (paracina) again (mari) by those (narulu) bereft of (virahitulaina) fear (bhaya) of future (para) World (IOka), out of jealousy (asUyala) towards me (nAdupai), has sought (ondina) Your (nI) holy feet (caraNa yugamulanu) as refuge (SaraNu) (SaraNondina)?

Should You adopt the same attitude further also?

C3 O Lord who always (sadA) proceeds (gamana) on garuDa – the eater (aSana) of snakes (nAga) (nAgASana)! O Ocean (sAgara) of Mercy (ghRNA)!

O Lord bereft (rahita) of attachment (rAga)! is it not enough so far watching this tyAgarAja (tyAgarAjuni) –

who has made (iDu) appeals (moralanu) (moralaniDu) very quickly (vE-vEga) that (ani) there is none (evaru) (literally who) other than (vinA) (vinAyevaru) You (ninu) and You alone (nIvE) are refuge (gati) (gatiyani)?

Should You adopt the same attitude further also?

Notes –

Variations -

<sup>1</sup> – rAga rahita (Ivaraku) : It is given as 'rAga rahita nannu-(Ivaraku)' in all the books. However, in order to connect to pallavi, it should read only as 'Ivaraku' and not 'nannu-(Ivaraku)' because, in this caraNa 'tyAgarAjuni' is the word to be connected to pallavi; 'nannu' cannot be connected to pallavi. Accordingly, it has been adopted here.

References –

Comments -

### Devanagari

प. ईवरकु जूचिनदि चालदा इंक(ना) रीतिया

अ. पावनमु सेयु शक्ति(क)णगनि

पापमु कलदा करि वरद नन्नी(वरकु)

च1. श्री शर(णा)शु(गा)शन शयन

प(रे)श नी पद कुशेश(या)र्चनमु

ने जेयक दुरासचे भव पाश

बद्धुडै गासि ताळनि नन्नी(वरकु)

च2. पर लोक भय विरहितुलैन

नरुलु नादुपै मरि(य)सूयल

परचिन बाधलु तरमु गाक नी

चरण युगमुलनु शर(णो)न्दिन नन्नी(वरकु)

च3. ना(गा)शन सदा गमन घृणा

सागर निनु विना(ये)वरु

नीवे गति(य)नि वे-वेग मोरल(नि)डु

त्यागराजुनि राग रहित (ई)

### English with Special Characters

pa. īvaraku jūcinadi cālādā iṃka(nā) rītiyā

a. pāvanamu sēyu śakti(ka)ṇagani

pāpamu kaladā kari varada nannī(varaku)

ca1. śrī śara(ṇā)śu(gā)śana śayana

pa(rē)śa nī pada kuśēśa(yā)rcanam

nē jēyaka durāsacē bhava pāśa

baddhuḍai gāsi tāḷani nannī(varaku)

ca2. para lōka bhaya virahitulaina

narulu nādupai mari(ya)sūyala

paracina bādhālu taramu gāka nī  
 caraṇa yugamulanu śara(ṇo)ndina nannī(varaku)  
 ca3. nā(gā)śana sadā gamana ghr̥ṇā  
 sāgara ninu vinā(ye)varu  
 nīvē gati(ya)ni vē-vēga morala(ni)ḍu  
 tyāgarājuni rāga rahita (ī)

### Telugu

ప. ఈవరకు జూచినది చాలదా ఇంక(నా) రీతియా  
 అ. పావనము సేయు శక్తి(క)ణగని  
 పాపము కలదా కరి వరద నన్నీ(వరకు)  
 చ1. శ్రీ శర(ణా)శు(గా)శన శయన  
 ప(రే)శ నీ పద కుశేశ(యా)ర్చనము  
 నే జేయక దురాసచే భవ పాశ  
 బద్ధుడై గాసి తాళని నన్నీ(వరకు)  
 చ2. పర లోక భయ విరహితులైన  
 నరులు నాదుపై మరి(య)సూయల  
 పరచిన బాధలు తరము గాక నీ  
 చరణ యుగములను శర(ణొ)న్దిన నన్నీ(వరకు)  
 చ3. నా(గా)శన సదా గమన ఘృణా  
 సాగర నిను వినా(యె)వరు  
 నీవే గతి(య)ని వే-వేగ మొరల(ని)డు  
 త్యాగరాజుని రాగ రహిత (ఈ)

### Tamil

ప. యవరక్తు<sup>3</sup> జుళిశినితి శాలతా<sup>3</sup> ఇంగ్క(ణా) గీతియా  
 అ. పావనమ్మ డేయి **ఘక్తి**(క)ణక<sup>3</sup>ని  
 పాపమ్మ కలతా<sup>3</sup> కరి వరత్తు<sup>3</sup> నన్(నీ)వరక్తు  
 శ1. ధ్రీ **ఘ**ర(ణా)**ఘ**క్(కా<sup>3</sup>)**ఘ**న **ఘ**యన  
 ప(రే)**ఘ** నీ పత్తు<sup>3</sup> కు**ఘ**న**ఘ**(యా)ర<sup>3</sup>శనమ్మ  
 నే జేయక దురాసశే ప<sup>4</sup>వ పా**ఘ**  
 ప<sup>3</sup>త్తు<sup>3</sup>దై<sup>3</sup> కా<sup>3</sup>సి తాణని నన్(నీ)వరక్తు  
 శ2. పర లోక ప<sup>4</sup>య విరహితు(లె)న  
 నరులు నాదుపై మరి(య)సూయల  
 పరచిన బాధలు తరమ్మ గాక నీ

ಸರಣ ಯುಕ್ತಮುಲನು ಸರ(ನೊಣಾ)ಂತಿನ್ ನನ್(ನೀವರಗು)  
 ಸ3. ನಾ(ಕಾ)ಸನ ಸತಾ ಕಮನ ಕ್ಕುಣಾ  
 ಸಾಕರ ನಿನು ವಿನಾ(ಯ)ವರು  
 ನೇವ ಕತಿ(ಯ)ನಿ ವೇ-ವೇಕ ಮೊರಲ(ನಿ)ರು  
 ತ್ಯಾಕರಾಜುನಿ ರಾಕ ರವಿತಿ (ಱ)

ಇತುವರೇ ನೊಕ್ಕಿಯತು ಪೊತಾತಾ? ಇನ್ನಮು ಅವವಾಱೇಯಾ?

ಪುನಿತಪ್ಪುತ್ತುಮು (ಁನತು) ವಲ್ಲಮೆಕ್ಕದಕ್ಕಾತ  
 ಪಾವಮುಂಡಾ? ಕರಿಕ್ಕರುಳ್ವೋನೇ! ಁನ್ನೇ  
 ಇತುವರೇ ನೊಕ್ಕಿಯತು ಪೊತಾತಾ? ಇನ್ನಮು ಅವವಾಱೇಯಾ?

1. ಇಲಕ್ಕುಮಿ ಁಱೇವಿಡಮೇ! ಕಾಱಱೇ ಁಞ್ಪೋನ್ ಮೇಱ್ಱುಯಿಲ್ವೋನೇ!  
 ಮೇಲಾನ ತೆಯವಮೇ! ಁನತು ತಿರುವಡಿತ್ ತಾಮರೆಯಿನ್ ವಱಿಪಾಡು  
 ನಾನ್ ಸೆಯ್ಯಾತು, ತೀಯ ಇಸ್ಸೇಕಳಿನಾಲ್, ಪಿಱವಿಯೆನುಮು ಪಾಸತ್ತಿಲ್  
 ಕಡ್ಡುಂಡು, ತುಯರಮು ತಾಳಾತ ಁನ್ನೇ  
 ಇತುವರೇ ನೊಕ್ಕಿಯತು ಪೊತಾತಾ? ಇನ್ನಮು ಅವವಾಱೇಯಾ?

2. ಮಱುಮೆಯಿನ್ ಅಸ್ಸಮಱಱ  
 ಮನಿತರ್ಕ್ಕಲ್, ಁನ್ ಮೀತು, ಮಱುಪಡಿಯುಮು, ಪೊಱಾಱಮೆಯಿನಾಲ್,  
 ವಿಱೇವಿತ್ತ ತುಞ್ಪಂಕ್ಕಲ್ ತಾಳ ವಿಯಲಾತು, ಁನತು  
 ತಿರುವಡಿ ಇಱೇನೆಯಿಱೇಸ ಸರಣಡೇಱ್ಱ ಁನ್ನೇ  
 ಇತುವರೇ ನೊಕ್ಕಿಯತು ಪೊತಾತಾ? ಇನ್ನಮು ಅವವಾಱೇಯಾ?

3. ಅರವುಞ್ಪೋನ್ ಮೀತು ಁಪ್ಪೊತ್ತುಮು ವರುವೋನೇ! ಕರುಱೇಞ್ಱ  
 ಕಡಲೇ! ಁಞ್ಱೇಯಱ್ಱಿ ಁವರುಱ್ಱ;  
 ನೇಯ ಕತಿಯೆಱ್ಱು ವೇಕು ವೇಕಮಾಕ ಮುಱೇಯಿಡುಮು  
 ತಿಯಾಕರಾಸಱೇ, ಪಱಱಱಱೋನೇ!  
 ಇತುವರೇ ನೊಕ್ಕಿಯತು ಪೊತಾತಾ? ಇನ್ನಮು ಅವವಾಱೇಯಾ?

ಕಾಱಱೇ ಁಞ್ಪೋನ್ - ಅರವು - ಸೇಡನ್  
 ಅರವುಞ್ಪೋನ್ - ಕರುಡನ್

## Kannada

ಪ. ಃವರಕು ಜೂಚಿನದಿ ಚಾಲದಾ ಇಂಕ(ನಾ) ರೀತಿಯಾ

ಅ. ಪಾವನಮು ಸೇಯು ಶಕ್ತಿ(ಕ)ಱಗನಿ

ಪಾಪಮು ಕಲದಾ ಕರಿ ವರದ ನನ್ನೀ(ವರಕು)

ಚ. ಶ್ರೀ ಶರ(ಣಾ)ಶು(ಗಾ)ಶನ ಶಯನ

ಪ(ರೀ)ಶ ನೀ ಪದ ಕುಶೇಶ(ಯಾ)ರ್ದನಮು

ನೀ ಜೇಯಕ ದುರಾಸಚೇ ಭವ ಪಾಶ

ಬದ್ಧುಡೈ ಗಾಸಿ ತಾಳನಿ ನನ್ನೀ(ವರಕು)

ಚ೨. ಪರ ಲೋಕ ಭಯ ವಿರಹಿತುಲೈನೆ  
 ನರುಲು ನಾಡುಪೈ ಮರಿ(ಯ)ಸೂಯಲ  
 ಪರಚನೆ ಬಾಧಲು ತರಮು ಗಾಕ ನೀ  
 ಚರಣ ಯುಗಮುಲನು ಶರ(ಣೊ)ದ್ದಿನ ನನ್ನೀ(ವರಕು)  
 ಚ೩. ನಾ(ಗಾ)ಶನ ಸದಾ ಗಮನ ಘೃಣಾ  
 ಸಾಗರ ನಿನು ವಿನಾ(ಯೆ)ವರು  
 ನೀವೇ ಗತಿ(ಯ)ನಿ ವೇ-ವೇಗೆ ಮೊರಲ(ನಿ)ಡು  
 ತ್ಯಾಗರಾಜುನಿ ರಾಗ ರಹಿತ (ಈ)

### Malayalam

೧. ಉವರಕ್ಕು ಜ್ಞುಚಿಗಡಿ ಫಲದಾ ಉಂಕ(ನಾ) ರೀತಿಯಾ  
 ೨. ಪಾವನಮ್ ಸೇಯು ಉಕತಿ(ಕ)ಣಗನಿ  
 ಪಾಪಮ್ ಕಲದಾ ಕರಿ ವರದ ನನ್ನೀ(ವರಕ್ಕು)  
 ೩. ೧. ಸ್ರೀ ಸರ(ಣಾ)ಸ್ರು(ಗಾ)ಸನ ಸಯನ  
 ಪ(ರೇ)ಸ ನೆ ಪದ ಕುಸೇಸ(ಯಾ)ರ್ದನಮ್  
 ನೇ ಜೇಯಕ ದುರಾಸಚೇ ದವ ಪಾಸ  
 ಖಡುಗುಲಾ ಗಾಸಿ ತಾಳನಿ ನನ್ನೀ(ವರಕ್ಕು)  
 ೨. ೨. ಪರ ಪೂಕ ದೇ ವೀರವೀತುಲೇನ  
 ನರುಳ್ಳು ನಾಡುಪೇ ಮರಿ(ಯ)ಸುಯಲ  
 ಪರವಿನ ಖಾಯಲ ತರಮ್ ಗಾಕ ನೆ  
 ಫರಣ ಯುಗಮುಲನು ಸರ(ಣಾ)ದಿನ ನನ್ನೀ(ವರಕ್ಕು)  
 ೩. ೩. ನಾ(ಗಾ)ಸನ ಸದಾ ಗಮನ ಫೃಣಾ  
 ಸಾಗರ ನಿನು ವಿನಾ(ಯೆ)ವರು  
 ನೀವೇ ಗತಿ(ಯ)ನಿ ವೇ-ವೇಗೆ ಮೊರಲ(ನಿ)ಡು  
 ತ್ಯಾಗರಾಜುನಿ ರಾಗ ರಹಿತ (ಉ)

### Assamese

೧. ೧. ৰুৰকু জুচিনদি চালদা ইংক(না) ৰীতিয়া  
 ২. ২. পাবনমু সেয়ু শক্তি(ক)গগনি  
 পাপমু কলদা কৰি ৰবদ ননী(ৰবকু)  
 ৩. ৩. শ্রী শৰ(গা)শ্ৰ(গা)শন শয়ন  
 প(ৰে)শ নী পদ কুশেশ(য়া)ৰ্চনমু  
 নে জেয়ক দুৰাসচে ভৱ পাশ  
 বন্ধুডৈ গাসি তালনি ননী(ৰবকু)

চ২. পৰ লোক ভয় বিৰহিতুলৈন  
নৰুলু নাদুপৈ মৰি(য়ে)স্মূল  
পৰচিন বাধলু তৰমু গাক নী  
চৰণ যুগমূলনু শৰ(ণো)ন্দিন নম্নী(বৰকু)

চ৩. না(গা)শন সদা গমন ঘৃণা  
সাগৰ নিনু বিনা(য়ে)বৰু  
নীৰে গতি(য়ে)নি বে-বেগ মোৰল(নি)ডু  
আগৰাজুনি বাগ বহিত (ঈ)

### **Bengali**

প. ঈবৰকু জুচিনদি চালদা ইংক(না) রীতিয়া  
অ. পাবনমু সেয়ু শক্তি(ক)ণগনি  
পাপমু কলদা করি বরদ নম্নী(বরকু)

চ১. শ্রী শর(ণা)শু(গা)শন শয়ন  
প(রে)শ নী পদ কুশেশ(য়া)র্চনমু  
নে জেয়ক দুরাসচে ভব পাশ  
বন্ধুডৈ গাসি তালনি নম্নী(বরকু)

চ২. পর লোক ভয় বিরহিতুলৈন  
নরুলু নাদুপৈ মরি(য়ে)স্মূল  
পরচিন বাধলু তরমু গাক নী  
চরণ যুগমূলনু শর(ণো)ন্দিন নম্নী(বরকু)

চ৩. না(গা)শন সদা গমন ঘৃণা  
সাগর নিনু বিনা(য়ে)বরু  
নীবে গতি(য়ে)নি বে-বেগ মোরল(নি)ডু  
আগরাজুনি রাগ রহিত (ঈ)

## Gujarati

- પ. ઈવરકુ જૂચિનદિ ચાલદા ઇંક(ના) રીતિયા  
અ. પાવનમુ સેયુ શક્તિ(ક)ણગનિ  
પાપમુ કલદા કરિ વરદ નજી(વરકુ)  
ચ૧. શ્રી શર(ણ)શુ(ગા)શન શયન  
પ(રે)શ ની પદ કુશેશ(યા)ચનમુ  
ને જેયક દુરાસચે ભવ પાશ  
બદ્ધકૈ ગાસિ તાળનિ નજી(વરકુ)  
ચ૨. પર લોક ભય વિરહિતુલૈન  
નરુલુ નાદુપૈ મરિ(ય)સૂયલ  
પરચિન બાધલુ તરમુ ગાક ની  
ચરણ યુગમુલનુ શર(ણ)નિન નજી(વરકુ)  
ચ૩. ના(ગા)શન સદા ગમન ઘૃણા  
સાગર નિનુ વિના(ય)વરુ  
નીવે ગતિ(ય)નિ વે-વેગ મોરલ(નિ)ડુ  
ત્યાગરાજુનિ રાગ રહિત (ઈ)

## Oriya

- ପ. ଇଞ୍ଜରକୁ ଜୁଚିନଦି ଚାଲଦା ଇଂକ(ନା) ରୀତିୟା  
ଅ. ପାଞ୍ଚନମୁ ସେୟୁ ଶକ୍ତି(କ)ଶଗନି  
ପାପମୁ କଲଦା କରି ଝରଦ ନନ୍ନୀ(ଞ୍ଜରକୁ)  
ଚ୧. ଶ୍ରୀ ଶର(ଣା)ଶୁ(ଗା)ଶନ ଶୟନ  
ପ(ରେ)ଶ ନୀ ପଦ କୁଶେଶ(ୟା)ଚନମୁ  
ନେ ଜେୟକ ଦୁରାସଚେ ଭବ ପାଶ  
ବଦ୍ଧକୈ ଗାସି ତାଳନି ନନ୍ନୀ(ଞ୍ଜରକୁ)  
ଚ୨. ପର ଲୋକ ଭୟ ଝିରହିତୁଲୈନ  
ନରୁଲୁ ନାଦୁପୈ ମରି(ୟ)ସୁୟଲ  
ପରଚିନ ବାଧଲୁ ତରମୁ ଗାକ ନୀ  
ଚରଣ ଯୁଗମୁଲନୁ ଶର(ଣା)ନିନ ନନ୍ନୀ(ଞ୍ଜରକୁ)  
ଚ୩. ନା(ଗା)ଶନ ସଦା ଗମନ ଘୃଣା



ਬਾਗਰ ਨਿੰਨੂ ਭੀਨਾ(ਯੋ)ਭਰੂ  
ਨੀਥੇ ਗਠਿ(ਯੋ)ਨੀ ਥੇ-ਥੇਗ ਮੋਰਯ(ਨੀ)ਭੂ  
ਭਾਗਯਯੂਨੀ ਰਾਗ ਰਘਿਭ (ਯੋ)

## **Punjabi**

ਪ. ਈਵਰਕੁ ਜੂਚਿਨਦਿ ਚਾਲਦਾ ਇੰਕ(ਨਾ) ਰੀਤਿਯਾ

ਅ. ਪਾਵਨਮੁ ਸੇਯੁ ਸ਼ਕਿਤ(ਕ)ਣਗਨਿ

ਪਾਪਮੁ ਕਲਦਾ ਕਰਿ ਵਰਦ ਨੱਨੀ(ਵਰਕੁ)

ਚ੧. ਸ਼੍ਰੀ ਸ਼ਰ(ਣਾ)ਸ਼ੁ(ਗਾ)ਸ਼ਨ ਸ਼ਯਨ

ਪ(ਰੇ)ਸ਼ ਨੀ ਪਦ ਕੁਸ਼ੇਸ਼(ਯਾ)ਰਚਨਮੁ

ਨੇ ਜੇਯਕ ਦੁਰਾਸਚੇ ਭਵ ਪਾਸ਼

ਬਦਧੁਡੈ ਗਾਸਿ ਤਾਲਨਿ ਨੱਨੀ(ਵਰਕੁ)

ਚ੨. ਪਰ ਲੋਕ ਭਯ ਵਿਰਹਿਤੁਲੈਨ

ਨਰਲੁ ਨਾਦੁਪੈ ਮਰਿ(ਯ)ਸੁਯਲ

ਪਰਚਿਨ ਬਾਧਲੁ ਤਰਮੁ ਗਾਕ ਨੀ

ਚਰਣ ਯੁਗਮੁਲਨੁ ਸ਼ਰ(ਣੋ)ਨਿਦਨ ਨੱਨੀ(ਵਰਕੁ)

ਚ੩. ਨਾ(ਗਾ)ਸ਼ਨ ਸਦਾ ਗਮਨ ਘ੍ਰਿਣਾ

ਸਾਗਰ ਨਿਨੁ ਵਿਨਾ(ਯੋ)ਵਰੁ

ਨੀਵੇ ਗਤਿ(ਯ)ਨਿ ਵੇ-ਵੇਗ ਮੋਰਲ(ਨਿ)ਡੁ

ਤਯਾਗਰਾਜੁਨਿ ਰਾਗ ਰਹਿਤ (ਈ)